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Highways Are Happy Ways

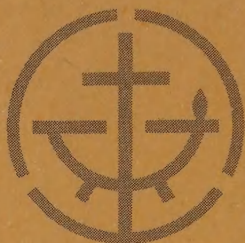
by

Roy L. Smith, D. D., Litt. D.

Pastor of Simpson Methodist Episcopal Church,

MINNEAPOLIS





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“Set thy heart toward the highway.”

—Jer. 31:21.

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HIGHWAYS ARE HAPPY WAYS

AS CHARLES FROHMAN, the great theatrical producer, stood upon the sloping, trembling deck of the sinking *Titanic* with the cold waters of the Atlantic swirling about his feet, he looked squarely into the face of death and said of life, "IT HAS BEEN A BEAUTIFUL ADVENTURE."

That is exactly what life is—an adventure. We travel each day over unknown trails, through new scenes, meeting new situations, battling new dangers, taking new risks. Every day is fraught with dangers of every sort and filled with promises of the most alluring kind. Whether the adventure is beautiful or tragic, depends upon the wisdom with which the adventurer chooses his trails.

1. ALL ROADS ARE OPEN

The highways of all the world are open today to the tourist. Millions of Americans live on wheels. By day and by night we speed over gravel, cement pavement, vitrified brick, asphalt and fresh grades as we prowl around in the unfrequented spots of America. If we tire of the scenes of the homeland we can check our cars at the wharf like baggage and alight in Europe, Asia or Africa with motors humming ready to race through strange lands and among stranger people.

Likewise the roadways of life are open to the adventuring youth of this day. The war, which wiped out old political boundaries, also levelled old walls of custom and tradition, removed many familiar moral landmarks and "buried many old ideals in blood and mud." "Civilization is on the march," said General Jans Smuts a few years ago. If he was speaking today he would probably say, "It is running pell-mell."

(a) Life Never Was so Interesting Before.

Psychology has been sounding the depths of the human mind and exploring its possibilities with the result that portentous and undreamed of powers have been laid bare. The sub-conscious mind, as yet only partially understood, dazzles us with its mysterious functions and brilliant capacities. Ghostly inhibitions and specter-like complexes constantly stalk across the back stage of life and haunt the play.

Physiology has gone rummaging about through the human body and found a curious assortment of ductless glands with unsuspected powers and secretions with weird authority over life and personality. Just now it is promising, rather vaguely, strange weapons with which to fight old age and senility. Eternal youth is said to be just outside the door.

Biology with uncanny tales of blood streams, chromozones, harmones and bio-chemistry claims to have discovered powers of redemption which will revolutionize the race. Electricians, with their talk of infra- and ultra-rays, whisper mysteriously of life in terms of electricity and energized poles. Meanwhile, chemistry has enabled the laboratory to produce substances the like of which have never been seen on the earth below or in the heavens above.

Scientists in every field are treading down horizons, stretching our imaginations and upsetting old and settled worlds. So many doors are open to the research student and so many alluring fields are beckoning to the exploring mind that only the fringes of knowledge can possibly be touched in one lifetime.

No man can read all the new books, test all the new theories, conduct all the new experiments or be an authority in all fields. The wealth of interest with which life is endowed makes it necessary for all men to choose with care the causes to which they will dedicate their lives.

(b) Life Never Was so Mobile Before

Dynasties that endured revolutions and intrigue for hundreds of years were thrown to the earth under the blows of Democracy during the war, and now, before the dust has settled after the falling of thrones, Democracy is called upon to defend itself, in turn, against Facism.

Governments, social standards, morals and age-old customs in every land have been blown to bits by such doctrines as "The Self-determination of Nations," "Sex Equality," "The Divine Right of Democracy," "The Solidarity of Labor," "Internationalism," etc. Never was it so easy for new ideas to get a hearing and win a following. Never was it more difficult for stable old ideas to maintain themselves in popular favor in competition with the cocksure novelties of modern origin. Religion, education, culture and philosophy are all seeking new bases. Life, throughout the world, is in a state of flux.

(c) Life Never Was so Clamorous Before

The thought world of today is like an oriental bazar with merchants and peddlers of strange wares shouting to their prospective customers with all their might. New sex theories, messiahs, educational ideals, political parties, religious sects, social cults and styles in morals are all clamoring wildly for our endorsement.

Paid reformers, professional propagandists, de-bunkers, realists, radicals, theorists and self-appointed high priests of the intellectual minority all speak with such dogmatic finality and in such glowing promises that it is not at all strange that youth should sometimes be led astray. On all sides we are urged to abandon cherished and proven ideals of the past and set out on life's journey in some new craft of unproven fitness.

As a result of radio life is losing all privacy. Symphony concerts, jazz-bands, prize fights, sermons, cigarette advertising, bed-time stories, political gossip, tabloid news, cooking recipes, weather

reports, Red Cross appeals, philanthropy, health lectures, football games, book reviews, life insurance policies and a jumbled jargon of selling talks is all dumped into the sacred confines of the home through the loud speaker. No man's home is any longer his castle. It is the advertiser's dumping ground.

The automobile has made us a nation of nomads. Every village and hamlet has its tent colony and tourist camp. We buy tires and gasoline whether we buy books or not. We are always restless except when we are on the move. We race at seventy miles per hour to nowhere in particular through scenery we do not see, eating at chicken-shacks and roadhouses.

Rotogravure, television, international news-gathering agencies, air-plane transportation, gasoline motors, skyscrapers and high-powered salesmanship have filled life with screaming headlines, blatant clamor and hectic excitement. As a result we live constantly as if in the midst of a crowd. We are ruled by our nerves and emotions. We do our thinking in headlines and accept our standards from moving pictures. We are swayed by every popular whim and fancy and never take time to think our opinions through to their ultimate conclusions. We are governed by clamor, not convictions.

(d) Life Is Becoming Standardized

While other men are warning America against bolshevism, atheism, modernism, behaviourism and socialism, I want to offer a word of solemn warning against "Fordism."

Two bars of steel are thrown across a moving belt in Mr. Ford's factory. As the belt moves along, about as fast as a man can walk, these two bars of steel get their education from a long row of professors in overalls—an assortment of nuts, bolts, cylinders, rods, fenders, batteries and gears. At the delivery end of the belt a full grown Ford is born every two minutes. It leaps from the belt with a name-plate, a reputation and a gallon of gas in its "tummy," and races away to stand in a long line of Fords, each one waiting for a buyer.

Every Ford looks exactly like every other Ford except for a few details of paint and body design. Otherwise each part will fit every other Ford. This process of standardized production is now being applied to citizens with the result that we have standard minds, opinions, consciences.

We all speak the same slang, laugh at the same jokes, read the same comic strips, listen to the same radio chain programs, buy groceries at the same chain store and subscribe to the same magazine. Book clubs urge us to all read the same book every month. Various committees urge us to celebrate apple week, health week, tooth-brush week, used car week. Churches insist that we must all believe the same creed and subscribe to the same doctrines while political parties ask us all to believe the same promises and accept the same alibis.

We send our children to school. They are seized at the front door, forced through a curriculum, moulded, patterned, stamped and turned out at the end of the course with a diploma.

“Men seem as alike as the leaves on the trees;
As alike as the bees in a swarming of bees:
And we look at the millions that make up the state,
All equally little and equally great—
And the pride of our courage is cowed.”

(e) Life Is Being Organized on a World Basis

Transportation, communication, invention, copyrighting, scientific research, labor, salesmanship, paid advertising and health protection are all being organized on a world-wide scale. World congresses are held to discuss the problem of alcohol control, suppression of vice, prevention of crime, protection of women and children and the promotion of international peace. We eat foods that have grown at the ends of the earth. We read news from world capitals and from the heart of African jungles in the same columns of our

morning paper. We talk with European merchants by trans-oceanic telephone and take our seats in million dollar picture palaces as the ends of the earth are spread out before our eyes.

Modern inventions have so facilitated the spread of ideas throughout the world that we seem to be dwelling in one great apartment house. What is whispered in San Francisco is shouted in Moscow and Calcutta. The growing pains of nationalism in the Irish Free State are a part of the same contagion that expresses itself in Chinese student gatherings in Shanghai and Fukien. The youth movement that begins in Germany has its counterpart in the African bush and at the University of Mexico City. Women bob their hair in Philadelphia one morning and in Budapest the next.

Ideas recognize no boundary lines. Bolshevism is exported freely from Russia. Facism has its advocates in Pittsburgh and Birmingham. Sex laxity struts brazenly in Paris and Omaha. Our children are thinking the thoughts that are current throughout the world. Comparative religion places the best thinking and the highest idealism of every faith in the earth before the minds of our children.

World brotherhood is coming. Rifles in the hands of Chinese soldiers will shoot as far and as accurately as in the hands of French soldiers. Atoms will obey the laws of chemistry as readily for brown men in laboratories as for white men. Science knows no color line. Invention has made us equal. Biology has shown us to be of one blood. It remains for religion to teach us how to live like brothers.

2. YOUTH IS AT THE CROSSROADS

Youth did not make this busy, nervous, hurried world but he must learn to live in it. Amid its clamor and noise he must come to some decision as to what his attitude toward life is to be. Out of its kaleidoscopic range of opportunities and interests he must select the temporary from the permanent. In spite of changing standards and conflicting advice he must discover the enduring foun-

dations of life and incorporate great verities and eternities of faith into his philosophy of life.

With life moving out into world spheres he must be prepared to think in world terms. He has but one life to live here and a mistake in judgment or choice is sure to prove fatal. Youth stands like another Christopher Columbus, with an old world behind him and a new world before him and his destiny makes it necessary for him to blaze new trails and build new highways through this new world.

(a) Youth is Fearful of Life

In spite of all his assumed confidence and apparent cocksureness, youth is gripped by a deadly fear of life. He may speak with the voice of conceit but he thinks with the mind of doubt. He may rebel against authority but he covets counsel. He boasts of a heresy that is only a timid, seeming heresy. He refuses to accept the judgments of his father, but he dares not break with the beliefs of his own generation.

Just when his experience and judgment are able to help him least he is called upon to decide the greatest questions of his life—"What shall my life-work be?" "Who shall my life's companion be?" "What god shall I worship?" If anyone desires proof of this statement let him watch the multitudes that swarm about those who are able to give expert advice in these fields.

(b) He Must Choose His Attitudes

In his eagerness to become the master of life youth too often tries to decide what work he shall do before he decides what kind of workman he will be. He tries to decide upon a life companion before he has shown what kind of life companion he will be. But the kind of workman he *is to be* is of far more importance than the work *he will do*, for the way we work is an index of our character and *character is the one stable fact* in this world of changing sentiments, governments, creeds and standards. Our character is the sum total of our attitudes.

American colleges are graduating thousands of young people just at this season of the year. They come forth from scholastic halls with alert minds and trained powers. They represent the finest fruitage of American life and civilization. But society has a desperate interest in knowing what use they will make of their education. Are they to serve us or exploit us? Will they be burdens or burden bearers? The answer to these questions lies in the attitudes that youth takes toward his life and work, for attitudes, not ancestors, determine life.

Booth Tarkington, nearly twenty years ago, wrote a highly amusing tale of a timid young man who consulted a spiritualistic medium and was told that he had been an Egyptian king in a former existence.¹ Believing the medium to be telling the truth the lad began acting like a king. He even sent to Egypt for his own mummy and enthroned it in his room. His belief that he possessed regal powers because he had once exercised them transformed him from a cringing, servile, hesitant youth into a resourceful, energetic, straight-thinking, hard hitting man of initiative and power. Then, suddenly, in the midst of his success a bull pup ripped the mummy to pieces and showed it to be a poor thing of burlap and excelsior. As soon as the first shock of discovery had passed the boy began to reason with himself, saying, "Because I thought I was a king I acted like a king. Being able to act like a king when I was not, I will go on acting like a king because I can. I will be a king by my own right."

He who believes himself a king will live regally. He who thinks himself a slave will live servilely. He who thinks he can achieve may achieve. He who doubts cannot. He who arrives at a goal must purpose to arrive. The line of least resistance leads nowhere but down and out.

He who believes himself to be a son of God will live divinely. He who believes himself to be merely an assembly of glands and

¹ "His Majesty Bunker Bean," by Booth Tarkington.

nerve reactions will live in a fashion that befits that concept of life. It makes, then, a tremendous difference what a man believes, and as youth stands at the threshold of life the utmost depends upon what attitudes he will take.

(c) Driving by Another Man's Lights

Standing at the crossroads of life youth must read the road-signs. History is full of the stories of failures and every great tragedy of the past has left a danger sign along the way of life. Happy is the youth who learns to profit by the experience of his fathers.

Driving one night with a friend over a narrow paved road in northern Minnesota, I overtook another car which was creeping along through the darkness at a snail's pace, holding to the center of the track and behaving in a most peculiar fashion. As we came up from behind, honking for the road, the other driver signalled for us to pass him. Then we discovered the reason for his strange behaviour. He was driving without lights. As we sped past him his whole attitude changed. Picking up speed he kept close behind us, driving with assurance and confidence as fast as we drove but he was driving safely now for he was driving by our lights.

Blessed is the man who, if he has no lights of his own, is willing to drive by another man's lights.

No youth would attempt to manage his father's business which involves millions of dollars, yet thousands refuse to allow father to make suggestions as to how they will manage their own life upon which an eternal destiny depends. The voice of experience always speaks in harsh stern tones to the youth who will not listen to other men who have already suffered their burns. Youth, at the crossroads, profits most when he listens best.

Endowed by his creator with the ability to think, to reason, to judge and to choose, man becomes the crown of all creation. His intellectual endowments and spiritual equipment furnish him for

highways but he can never find the highways unassisted. The best that youth can do for himself is to study the lives of those who are what he desires to be. Biography and life are full of rich treasures of experience for those who are searching for the highways and significant warnings for those who insist upon taking the low ways.

3. THE LURE OF THE LOW WAYS

Every individual wants to be happy. It makes no difference what philosophic term is used to describe that condition, it ~~means~~ a sense of the worthwhileness of life. Life has many low ways, and to the inexperienced eye of youth some of them seem to lead inevitably to happiness. It is only after years of hard labor and bitter experience that the mistake is discovered. It is to save some youth, full of promise and possibilities, that I offer this word of warning against the lure of the low ways.

The secret of happiness is within you, not in the place in which you live or the work you do. Jesus called it "The Kingdom of Heaven" and said it was within every man.

Eternal life is not length of life, but a quality of life. The number of years one lives means little. What kind of years they are means everything. The Kingdom of Heaven is not a celestial realm beyond the skies to be reached when we have passed beyond this vale of tears, but it is a quality of mind and attitude toward life which we have within us as we march down through the years growing a soul and building a character. But the Kingdom of Heaven is never reached by the low ways.

(a) *The Amusement Way*

Millions of moderns are trying to find satisfaction in life in amusements, and the amusement life of the nation was never more monotonous. The effort that is made to wring some new joy or lasting satisfaction out of jaded senses and sex appeal is both pathetic and desperate. We are attempting to bring something out

of a vapid variation on passion, lust and appetite that will produce a thrill that lasts, but all thrills are depressingly similar. We twist and writhe to the dreary drone of jungle-jazz in a frenzy that is distracting and debilitating. Hot-dog stands and filling stations are our roadside shrines. Rhythm has usurped the place of melody, beauty and harmony in music while the grotesque has crowded the artistic into the background. The most disappointing life that one can live is the one that is based entirely on sensation and physical reactions. The pathetic way in which hordes of young people drift drearily from gilded hall to gilded hall in search of some amusement with a "kick" is the most damning indictment possible of our whole entertainment world.

(b) The Machine Made Life

Others urge us to trust to the inventors to alleviate life by providing us with labor saving devices and mechanical aids to existence. But the industrial revolution which began in England with the invention of the power loom and the steam engine has come to full fruition in our day in America and still life is not redeemed. Inventive ingenuity has provided a mechanical device for the performance of every task until our American homes, according to Dr. Edward A. Steiner, "do not need a maid but a mechanic."

But the very machines that were expected to save us have turned upon us to enslave us. Our whole lives are ordered by their demands upon us. The machines must be kept going at any cost. Families must live close to the machines regardless of the living conditions. Machines dominate politics, economics, social standards, religious convictions and educational and cultural opportunities.

The man who owns the machines is even more a victim than he who tends them. The machines make his opinions for him. They demand his services, his life, his very soul. They cost him his independence.

Electricians and inventors have built mechanical men whose remarkable powers have been described as "almost human," but let

us not forget that that word "almost" holds all the difference between a man and a machine. Wheels, gears and electric wire are easily satisfied with life, but man must have something to love, to think about, to aspire to, to dream of, to sacrifice for if life is to be worth while and not fall into the low way. Messrs. Robot and Televox are but poor imitations of men at best and he who enslaves himself to them has fallen into a low estate indeed.

(c) *The Speed Way*

It helps but little to speed life up to higher gear. Already our dizzy pace is beginning to exact its toll. The multiplication of nervous disorders, the crowded conditions in the psycho-pathic wards and the premature ageing of prosperous men who should be finding life most satisfactory are all evidences of the failure of speed to provide the solution of the problem. We are breaking new records every day. Wheels are running faster; electric sparks are flashing faster; the hurried, hurried, hectic world is working, walking, talking faster but unrest and cynicism increases. The speedway is a low way that has no powers of satisfying the deepest longings of the human soul.

(d) *The Satisfied Way*

The hope of the world is not in complacency but in a certain divine discontent. Complacency has never built a better house, enacted a better law, painted a more beautiful picture, invented a better machine or trained a better man. The *laissez-faire* doctrine was a failure in economics and it is a failure in life. The secularization of life cannot go on without rebuke. Life cannot be mechanized without impoverishing it. Only by forswearing the "god of things as they are," and pledging our undying loyalty to "the God of things as they ought to be," can humanity hope to come to the fullest possible enjoyment of life. Complacency is a low way upon which only the low-born can be satisfied.

4. SOME OPEN HIGHWAYS

It is said when the great city of San Francisco had been laid in ruins by the earthquake and ravaged by fire, that the engineers and city planners gathered to build a new city. Disregarding the lines of the old city, they planned parks where towering buildings had stood and laid out boulevards where factories had roared. Youth, facing a world in ruins, must build a new world, putting high idealism where sordid materialism once held sway and dedicating old fields of strife to holiness and beauty.

The challenge of a great destiny comes to the youth of today in the words of an Old Testament prophet—

“SET THY HEART TOWARD THE HIGHWAY.”

Each youth must choose for himself between the highways and the low ways of life and the aggregate of the choices of all youth shall determine the destiny of civilization. The low ways lead to death and oblivion. The highways are the happy ways, the victorious ways, the ways that lead to great satisfactions and enduring character.

Edwin Markham, the poet, was expected to arrive on a certain train and I had gone to the station to meet him. As the venerable old man with the flowing hair and the flashing eye stepped from the coach I reached for his baggage and said, “Well, Dr. Markham, how are you?” The great old gentleman raised his hand to high heaven and almost shouted, “I am living triumphantly.” What to him were burned biscuits, late trains, fluctuating markets, heavy baggage, mileage per gallon or batting averages? He was walking upon the highways living triumphantly.

Men must walk with their feet upon the ground, but their eyes and their thoughts may be among the stars. Oh youth of America, set thy heart toward the highways of life—the paths of power and peace!

I. THE HIGHWAY OF HIGH THINKING

The American public is thoroughly familiar with the spectacle of city governments under the control of underworld influence. Every line of legitimate business is compelled to pay tribute to vice-lords, crooks and gangsters; morals are debased; justice is prostituted; life is unsafe and the police are helpless or debauched.

Equally desperate is the case of those whose lives are governed by the underworld of their mind. Born to freedom and nobility by reason of the fact that they are created in the image of God, they submit to the rule of base passions, evil tempers, vicious thoughts and enslaving habits. Endowed by their creator with the power to think, dream, aspire, imagine and build they are doomed by the foul influence of their mental underworld to live in the gutters and cess-pools of their souls.

Modern science asserts in unmistakable language the devastating effects of wrong thinking upon human happiness. Psychologists are agreed that thinking determines living. We have not gone far into the secrets of the sub-conscious mind but we know enough to declare that it exercises tyrannical powers over life and conduct and that those tyrants which exercise such fell influence are created by our choices of thinking.

Crossed eyes or physical deformities are misfortunes for which we have little responsibility, but jealousies, hatreds, lusts, animosities and malice are tyrants which have assumed their power over us by our own consent. Every man is the gate-keeper of his own soul and chooses his thoughts. We are all the prey of a thousand evil thoughts that linger about us seeking lodgment in our minds. Each one of them contains the germ of defeat. But we are also at the mercy of wholesome thinking and to provide hospitality for good humor, kindness, tolerance, and high thinking is to insure happiness and success. "The poisonous vapors of evil thoughts will come up to engulf us," or the benign and ennobling influence of great thoughts will lift us to the heights. Hatred and envy can wreck the

most exquisite Eden and gentleness and faith can transform an inferno.

All hope of happiness, therefore, depends upon the skill with which we choose our thoughts and guard our thinking—upon the wisdom with which we watch the gates of our mind. For many years the Christian pulpit has been preaching on the subject of the relationship between thoughts and serenity of mind. Now Professor Freud, with his doctrine of complexes, has come wholeheartedly to the support of the Christian position and apparently all of psychology is facing in the same general direction.

Way back in the Old Testament the book of Proverbs began the exhortation, "Keep the heart with all diligence for out of it cometh the issues of life." Then it continues with the warning, "As a man thinketh in his heart so he is." Paul, the great Christian thinker, more than eighteen hundred years ahead of the psychoanalysts said, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

The fight for the highways is not to be won by shoving the black and ugly thoughts back down into the dark caverns of the mind from which they come rushing, unbidden, but by sending down clean, wholesome, powerful thoughts of righteousness and goodness, for science is unanimous in its declaration of the antiseptic power of goodness in redeeming the mind. Good is as persistent as evil. High thinking is capable of submerging low thinking. Therefore, for the sake of life and tomorrow,

"Set thy heart toward the highway of great thinking."

II. THE HIGHWAY OF SELF-GOVERNMENT

We have been accustomed to think of Jesus as a theologian and it may be difficult to think of him as a practical and discerning student of life, yet He understood human nature so well that His

best friend once said of Him, "He did not need to have anyone tell Him what was in man for He knew men." It is of supreme interest to know what Jesus said about the way to great living.

While still a youth, full of the surge of youth's powers and exuberant with life, Jesus said, "For narrow is the gate and straight is the way that leads to life." In other words, life is to be found, not through wild abandon and "self-expression," but by rigid self-mastery and discipline.

Science is in entire agreement with this principle. Nothing is more characteristic of modern science than its insistence upon exactness and accuracy. Edison performed more than twelve thousand experiments as he searched for the right wax out of which to manufacture phonograph records and more than one hundred thousand experiments were carried on under his direction in all parts of the world in the search for the material for the manufacture of incandescent lamps.

Modern medicine is painfully exact with its blood tests, blood counts, X-rays and metabolism tests. The laboratory is strangely intolerant of liberalism. What is one molecule between friends? The average of us is content to be broadminded in the matter but chemistry says that one molecule will upset the whole formula, changing a food into a poison. Perfect health depends upon a perfect balance between the glands and the body with the thyroid and the suprarenals working in perfect synchronization. The parathyroids and the pituitary must co-operate. The physiologist will not even permit a disturbance of the ratio between the red and white corpuscles in the blood.

Music is unrelentingly exact. Two tones cannot harmonize except that their rate of vibration bears a certain ratio. Mathematics knows nothing of broadmindedness. Seven times nine is always the same—no variation for old time's sake or political expediency. One hundredth part of an inch in the piston ring's measurement will ruin

the motor. Nowhere is the law repealed that "narrow is the gate and straightened the way that leads to life."

The champion athlete, the skilled surgeon, the supervising engineer, the singer with the flawless voice—all these have entered into their supremacies through narrow gates.

An entirely new set of forces has been thrust into our hands during the last decade by the chemical laboratory. We are in possession of secret formulas for the manufacture of poison gas which will wipe out whole populations. Scientists declare that they are on the verge of harnessing titanic forces in the atom. Electricians are talking in terms of new waves more powerful than any yet utilized. So deadly are these forces that the destruction they might work if they ever got beyond our control staggers the imagination. Only in perfect mastery have we any assurance of safety and perfect mastery depends upon perfect self-government on the part of the individual.

The entire history of human progress has been the history of developing control. As man became more and more expert in the control of ships and the utilization of the winds his world expanded. As he subjected steam and electricity to his dominion he entered into larger life. With every increase in power there has come an increase in the size of the world in which he lived.

Control means expansion. Discipline, self-mastery, self-government, not abandon and impulse—these are the gates through which humanity has entered into life and all the evidence of the laboratory and experience of the race is against the possibility of a repeal of the law at this late date. He who cannot compel himself to go through narrow gates and keep to the straightened way can never hope to find the ways of life that lead to happiness and real self-expression.

Humanity does not suffer as much from diseased bodies as from disordered spirits. Emotions that were designed to be good servants break their bounds, seize control of the soul, and rule us with

an intolerable tyranny. Our greatest need is not for mastery of the physical forces, but for a new mastery over the spiritual forces. We can control the electricity we have discovered, but we have not yet been able to control our hatreds, racial animosities, and color prejudices.

If such spiritual power is worth having it must be controlled, for wars and wretchedness are a result of mad passions run riot. If the athlete is willing to submit to the most rigid training, the actress to the most exacting discipline and the scientists to the most inexorable demands of accuracy, shall youth complain if he be required to pass through narrow gates and take straightened paths in order that he may reach the heights of power and personality?

When James A. Garfield was a youth in school he was puzzled over the fact that another lad was outranking him day after day. One night after he had retired for the night he looked out of his window and saw the other lad's light still burning. Then he understood. The winner was the one who was willing to spend just a few minutes more time in work. With that the future president determined that he would spend at least fifteen minutes more in study than his rival did. From that time on young Garfield was never beaten. The margin of fifteen minutes was all that was necessary to make the difference between a winner and a loser. It is that last marginal difference in self-mastery that will make the difference between success and failure, self-realization and abandon, serenity and fear. Therefore, oh youth of America,

"Set thy heart toward the highway of self-government."

III. THE HIGHWAY OF HIGH COURAGE

When the Children of Israel undertook to divide the promised land between the twelve tribes a great clamor arose. Each little man demanded a share of the green fields, the fertile valleys, and the fruitful plains where labor was light and harvests were plentiful. In the midst of the tumult Caleb, the venerable patriarch whose lead-

ership had rescued them from the wilderness, came forward saying, "Now, therefore, give me this mountain." While small **men** quarreled and scrambled for the low and easy ways, the great **man** asked for the steep, high, barren side of the mountain—something that required strength, vigor, daring and courage.¹

No man was ever made great or happy by easy tasks and low ways. It takes mountains to make men. The Lindberghs, Grenfells, Byrds, Marconis, Edisons, Roosevelts, Wesleys, Savanarolas and Lincolns all ask for mountains—huge, heroic, impossible tasks that wrench the very souls of men.

Laennec ridiculed by the whole medical world of his day; Pasteur abused and slandered; Harvey martyred for his teachings; Galileo at the bottom of the dungeon; Copernicus hounded and harried; Tom Sadler exhausting himself in the cause of English labor legislation; Wagner exiled for his operatic ideals; Victor Hugo ■ fugitive; Susan B. Anthony maligned and villified as she crusaded for full citizenship for women; William Lloyd Garrison dragged through the streets of Boston for his attacks on slavery; Wendell Phillips facing an angry mob in Richmond; Elizabeth Fry battling alone for prison reform; Charles Goodyear starving and freezing while he vulcanized rubber; and the Pilgrim Fathers landing on the bleak and desolate shores of New England in a determined search for freedom—

“And millions of humble and nameless
The straight, hard pathway trod.
Some call it consecration and
Some of us call it God.”

But who follows in their train?

Every precious privilege that humanity enjoys has been wrested from the past by men of high courage—souls that possessed a spirit of divine daring, men who scorned safety as long as freedom, liberty, justice or right were at stake.

¹ With acknowledgments to Dr. Harry Emerson Fosdick.

Margaret Hill McCarter, a few years ago, told the story of heroic pioneers of Kansas in "The Price of The Prairie." Professor Rolvaag in "Giants In The Earth," has drawn for us the picture of the pioneers of the northwest who wrested rich prairies from the wilderness and welded them into states. Bess Streeter Aldrich in "A Lantern In Her Hand," has added the portrait of the frontier mother with her intrepid faith in the plains.

Turning their backs on the comforts of established communities and plunging into the trackless wastes of the frontier; fighting savage men and still more savage elements; breasting blizzards, enduring droughts, outliving the locusts and dreaming dreams in solitude, they built broad the foundations of a great civilization. Truly, our forbears were giants in the earth. Shall this empire they have bequeathed to us go back to sod and savages?

To face blizzards, locusts and drought demanded courage of high order, but their sons and daughters face crises of such terrific mien that only heroic, battling souls will be sufficient for the conflict.

The enemies of civilization were never more cocksure than now. The disciples of despair were never more numerous or vocal. Cynicism, atheism, pessimism and realism all preach the utter incompetence of humanity, the stupidity of the race and the impossibility of a great tomorrow.

Despair, not drought, is our most relentless and dangerous foe today. In the face of the clash of color and the terrors of race conflict who among us has the sublime courage to say that the races can be taught to live together in peace and practice the universal spirit of brotherhood? In the midst of the world-wide conflict between labor and capital where is the youth who is courageous enough to believe that the day of justice will come? In the presence of millions of armed men, increased naval appropriations and the puny strength of international peace movements, who has the courage to dream of world peace in a day when swords shall be beaten into plowshares?

Where is the man who has courage to speak truth to the great? Where is the man brave enough to defy the sinners who are elegantly gowned and fare sumptuously every day? Who will dare to rebuke the tide of indecency and lasciviousness and call upon the people in the name of the living God to return to high honor and clean living? Who, among us, will forsake caste, vested rights, economic opportunity and popular approval to keep faith with right and save the world?

Behold we are compassed about by so great a cloud of witnesses—a glorious host of the courageous who beckon us from the heights. Cromwell, Cyprian, Augustine, Turgot, St. Francis of Assisi, John Adams, Frances E. Willard, William Booth, Susanna Wesley, Socrates, Spinoza, John Bright, Gladstone, John Huss, John Wycliff, Cardinal Mercier—all these believed in the capacity of the race; they had a sublime faith in tomorrow; they battled to the death for their ideals and died with a shout of triumph on their lips. Their faces are still toward the rising sun and their feet are upon the highway as they call to youth today, saying,

“Set thy feet toward the highway of a high courage.”

IV. THE HIGHWAY OF A GREAT FAITH

No nation has ever survived the decadence of its gods, for men live by faith. In the midst of a changing world and the break-up of old standards our only hope for a permanent world is in the establishment of a great faith. Science offers no hope. It can make men efficient but it cannot make them merciful or honest. Prosperity offers no hope, for where privation has slain her thousands, luxury has slaughtered her millions. It is easier to combat cruel savages than to fight the seduction of ease and comfort.

The war did more than destroy villages and devastate fields. It wrecked the old citadels of authority and destroyed much of the old faith. Youth went forward into the war with a holy confidence that it was making war to end war. Then it stood helplessly and

watched old age at the peace table gambling with its sacrifices and playing the game for the same old stake—oil wells, trade agreements, spheres of influence, railroad concessions and “a place in the sun.” With a sick heart and shattered confidence we emerged from the war, bitter, skeptical and cynical.

Since the war we have learned to make bigger bombs, fill them with more deadly gas and drop them from faster planes.¹ By means of faster transportation, quicker communication of ideas and more rapid flight we have reduced the size of the world. Each day we move into more crowded quarters, each race bringing in its prejudices, hatreds, fears and suspicions. “Hot spots” of racial and political conflict are multiplying instead of decreasing.

There is, therefore, a desperate need of some spiritual force in the world to save us from flying at one another’s throats and all dying together in a welter of blood and tears. Just as it is impossible for two people to live together under one roof as a family, without a great love between them, so it is impossible for the family of nations to live together for long in so small a world without some great spiritual faith to save us from our own hatreds.

During the days of the war we saw our young men rise to sublime heights and magnificent courage because they believed they were dying in the name of a great cause. With a frenzy of devotion we accepted gasless Sundays, meatless meals, white flour substitutes and shoddy. Fashionable women sat down with humble housewives and forgot all differences of creed and social position as they prepared bandages or packed comfort kits. The sons of the boulevard looked exactly like the sons of the alleys when they were all in khaki or in death. Humanity never appeared more capable of heroic action than when it was “winning the war.” Our capacity for heroism, democracy and unselfishness was never more apparent. If we could be great in the presence of death and war we can yet be great in life and work.

¹See “The Unknown Future,” by Sir Philip Gibbs in “If I Could Preach Just Once.” Harper & Brothers.

We must believe in humanity ~~or~~ surrender in abject despair. The world will never follow any Messiah who does not believe in humanity—in its capacities, its abilities and its destiny. Disease and waste are being conquered. Senility and old age are being shoved farther and farther back. More and more power is coming into our hands. We must have faith in the spiritual ability of the race to use that power without committing suicide.

Science is floundering helplessly. Every time the laboratory solves one problem it reveals ten new mysteries awaiting solution. All the great scientists are agreed in warning us that we are living in a world of growing mystery. In the presence of shadowy forces, the titanic powers of which we can only hazard a guess; in the face of problems that bewilder us with their growing complexity and with life forcing us rapidly into new and untried positions, humanity is in desperate need of a great faith to carry us through.

“We must believe in God or go to the devil,” says Sir Philip Gibbs. By means of the laboratory and test-tube we have come into possession of forces of such significance that to direct them we must be almost gods. Only God-like men can wield them without destroying themselves.

A certain school of psychologists is teaching that chemistry disproves morality and faith because ideas are only chemical reactions set up inside the brain cell by physical stimuli from without. If, then, morals are nothing but chemical explosions, let us go to the chemists and get rid of conscience and all moral scruples; let us live by chemical formulas and dismiss all moral precepts.¹

Such ideas are more dangerous than bombs filled with poison gas, for gas will kill the body and such ideas kill the spirit of humanity. No nation has ever been great whose heart was base and whose spirit was debauched.

It is said of Jesus that “He saw the multitude.” No ~~man~~ ever saw it more accurately; the good and the bad, the base and the

¹“The Unknown Future,” by Sir Philip Gibbs cited above.

noble, the mean and the great. And, seeing the multitude, Jesus believed in it. He saw men, not as votes, customers or soldiers but ■■ souls—as sons of God—and came teaching us how to live like sons of God. His faith in humanity was the result of His faith in God.

I attended ■ meeting of power engineers recently. The chemist described the miracles that he was accomplishing in the field of chemical engineering. The electrician expounded on the wonders that were coming to pass through electrical engineering. The steam engineer explained some theory of his branch of engineering. In the midst of the discussion a thoughtful man arose and said, "While you are speaking of the power of the atom, the ether wave and the expansion of steam, do not forget the Power that is above your power—the Power that makes power and stabilizes it and without which you would have no power. It is the Power that Moses meant when he said, 'In the beginning God.'"

It is for faith in that Power above power that I am pleading. Without such a faith life is an insoluble riddle and nothing is worth living or dying for. Without such faith life has no meaning and existence is madness.

True, we must adapt our creeds and doctrines to new conditions. We must phrase them in the language of the day in which they are to be recited. With the aid of science we will have a more intelligent and a less presumptuous faith, but with every achievement of science faith becomes more necessary.

Jesus said, "I am the way," and by this He meant, "I am the way out—the way up—to the highways where serenity, understanding and peace are to be found with a sense of the worthwhileness of life as the most profound conviction of the soul." It is such a faith that has carried every great soul of the past to the heights of achievement and immortality.

By faith St. Francis turned his back on wealth and ease and, vowing lifelong loyalty to Lady Poverty, restored vitality to the

Church; by faith Newton remained at his experiments until he had found light; by faith Kepler peered through the eye of his telescope and "thought God's thoughts after Him;" by faith Luther defied the allied tyrannies and ecclesiasticism of his day and established spiritual liberty; by faith Wilberforce kept battering away at the institution of slavery; by faith Jenner and Lister conquered prejudice and emancipated us from pain; by faith our Revolutionary sires signed the Declaration of Independence and struck out along a highway for liberty; by faith the heroes and the martyrs lived and died and we have entered into their labors. From the heights they beckon us. From immortality and from glorious mornings they challenge us to follow the leadership of the Carpenter of Nazareth saying, "*Set thy heart toward the highway of a great faith.*"

For the HIGHWAYS ARE HAPPY WAYS.

School of Theology
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